SHRI
KUMARASHIVAYOGI
OF
HANAGAL

A LIFE-SKETCH

Q21332
L2H

BY
L. G. HIREMATH

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Q21332 2193
L2H
Hiremath, L.G.
Kumarshivayogi of
Hanagal.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

SHRI KUMARASHIVAYOGI
OF
HANAGAL

SHRI JAGADGURU VISHWARADHYA JNANAMANDIR
(LIBRARY)
JANGAMAWADIMATH, VARANASI
Q2:332
L2H
2193

Please return this volume on or before the date last stamped
Overdue volume will be charged 1/- per day.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

by

L. G. HIREMATH
PRINCIPAL, BASAVESHVAR ARTS COLLEGE
BAGALKOT

1972

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Publishers :

Committee for celebration of the twelfth Anniversary of the installation of His Holiness Shree Jagadguru Gangadhar Rajayogeendra Mahaswamiji on the Peetha of Moorusaviramath, Hubli.

Q2:532
L2H

FIRST EDITION 1000

PRICE: Rs- 2/-

SRI JAGADGURU VISHWARADHYA
JNANA SIMHASAN JNANAMANDIR
LIBRARY.
Jangamwadi Math, VARANASI,
Acc- No. [illegible] 2193

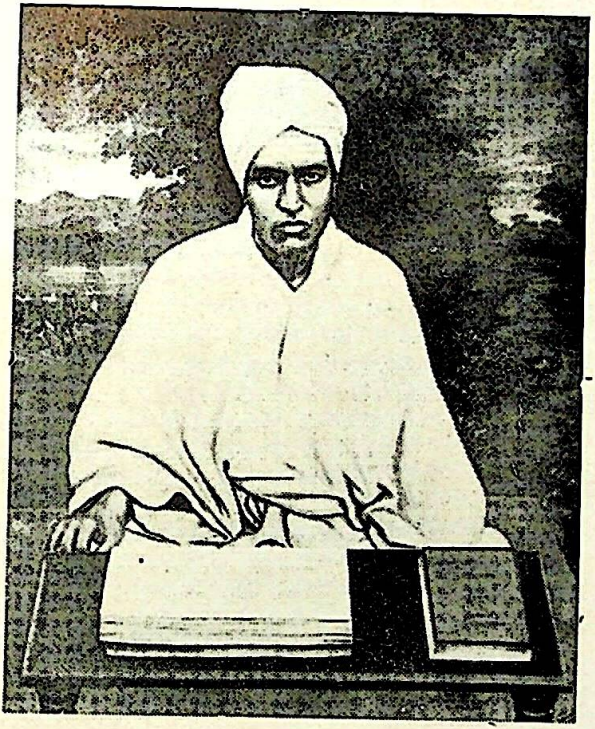
Printers :

SHRI B. G. GUTTAL
B. A., LL. B.
Samyukta Karnatak Press
Koppikar Road, Hubli

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

To commemorate
the Centenary celebration
of the
Late Shri Kumarashivayogi of Hanagal
who was the founder
of
All India Veerashaiva Mahasabha
and
Shreemadveerashaiva Shivayoga Mandir

CC-0. Jangamwadi Math Collection. Digitized by eGangotri



His Holiness
Late Shri Kumar Mahashivayogiji
Hanagal

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

THUS BLESSETH HIS HOLINESS

Sri Jagadguru

Gangādhar Rājayogeendra Mahāswamiji

OF

MOORUSĀVIRAMATH OF HUBLI

A century ago when society had lost most of its genius and vitality, it had neither the vigour to march forward nor vision to see ahead. Karnatak was reduced to the miserable plight of an infant bereft of its sight and sinews.

All through the long line of past centuries and almost in every part of the world, we have, in plenty, instances of illustrious Men of God, who, though born in the worst of times, yet led the common men and women of their time by their hands from darkness to light, and thereby lifted them up from the life of sloth and torpor, ignorance and inertia.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Amongst the great yogis who, decades ago, waking up the common human beings who were, unaware of the goal and purpose of life, blindly whirling about in mad perplexity and crazy ignorance, living as though dead, stirred them up to noble ideals and worthy pursuits of life, and thus elevated them to sublime heights, Kumarasivayogi stands foremost and pre-eminent.

Overcoming by the power of his spiritual genius, the travails and tribulations of his personal life, dispersing the clouds of ignorance that had shrouded the land, he shed the light of his illumined Self with the lightning speed, and gave breath and life to humanity. After diagnosing the gnawing pest clung to the tree of society, he, thoroughly eradicating it, poured fresh and wholesome water at its roots, and resuscitated it to the fulness of its growth. He spread all over Karnatak the pervading fragrance of sacred thoughts and noble ideas, showed a beacon light to teachers of religion, and himself served as a radiant light unto the human race.

Kumarayogi of Hāngal, an ideal guide, one who made great sacrifice in his life, was born at Joyisara Halḷi, in Ranebennur Taluka, 1867.

By dint of self effort and meticulous care was he able to study Sri Nijaguṇa Śivayogi's six treatises on metaphysics and mysticism and mastered the art and technique of yoga. By undergoing penance in the area where Nijaguṇa himself performed it, he acquired the spiritual power, became adept in the five systems of yoga and attained to the height of an accomplished master. He gained the triple power of action, piety and human upliftment, as a fruit of which he obtained the yogic sceptre from the late Sri Basavaliṅgs Śivayogi of Eḷandur, and procured the heartiest blessings of the late Sri Kumāraswamiji of Bidari; the ideas and thought currents of Mallaṇārya, a treasure of self renunciation, stood him in

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

good stead in his work of social welfare. The yogic might of the late Sri Śivabasavasivayogi of Haveri served as big spiritual support in the realm of his work.

He was like a glowing flame, unshakable by any wind, of the jewel lamp of his self renunciation. He was a great man who, through his self sacrifice, free and independent thinking and humanitarian outlook, gave permanence to the name and fame of Hanagal Maṭh.

In every word of his echoed and reechoed the message and majesty of the Word, was the rich glory of the auspicious Letter enshrined.

There was a time when Southern India in general, Vīraśaiva community in particular, was at the height of glory. There were poets, orators, literateurs, social workers and Yogis in search of the Divine: it was thus not wanting in any respect. In Southern India which was in such a prosperous state, the Vīraśaiva Community with a seven million population, in due course of time, fell on evil days and was reduced to the state of an orphan deprived of his independent existence. Though once endowed with a lofty culture, revolutionary spirit und love of peace that passeth understanding, it was now left in a sad and forlorn state. There was disunity rampant everywhere among its members. The glowing thoughts and ideas of religion and culture bequeathed by Lord Basaveśvara were no more current. Hence there was an urgent need for unity, organised effort and mutual cooperation. It was Kumāraśivayogi who, actuated by a laudable dream of rejuvenating and galvanizing the Vīraśaiva community and reorganising it into a united and well-knit society, rose to the need of the hour. For days and nights he thought and dreamed of it, cogitated upon the ways and means of realising his dream; conferred and discussed with several votaries of the commuity, and decided

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

to set up an All India Virashaiva Mahasabha imbued with an objective of bringing about the moral and religious, cultural and educational industrial, and commercial development of the community. Under the able Presidentship of the late Sri Liṅgappa Jayapya Sirdesai of Sirasangi and Navalgund, he accordingly established the All India Virashaiva Maha Sabha, in 1904, and thereby effected an all-sided revolution in the community.

Bearing a broad and comperhensive objective in view, he started social and educational activities. It was at his inspiration and by dint of his efforts, thousands of rupees were collected for the Lingayat Education Fund, the proceeds of which are since then being utilised for the education of poor and deserving Lingayat students. It was at his instance again that Liṅgaraj Sirdesai, the princely donor, donated his entire property for the educational advancement of the community.

By convening general meetings and holding mammoth sessions of the All India Virashaiva Mahasabha in big towns and cities, he created awakening in the Vīraśaivas, brought unity among them, instilled spirit and courage in them, and roused them up from deep slumber to purposeful activity. He thus proved himself to be a light house, as it were, to Vīraaśiva Community. Everything that was base and uncouth in the society was turned by his alchemic touch into shining gold. Whenever he noticed a want or defect anywhere in the society, he loved to rush to that spot, rectify the defect and make up the want. He was thus always striving for the community's good and prosperity. In order to ensure that the community's affairs run more smoothly and in a better order, he realised, it was necessary to establish as parts of the All India Vīraśaiva Mahasabha, 'All India Vīraśaiva Women's Conference', Vīraśaiva

 CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Youths' Conference', ' Education Conference', 'Doctors' Association', 'Religious Promoters' Union' etc. Through these bodies he effected a sense of social awareness in the Vīraśaiva public. He was a pioneer who espoused, through his high sense of duty, the cause of education of the community's boys and girls. Establishing Pāṭhashalas in Sanskrit and libraries of books, old and new, he promoted the learning of Sanskrit, and deputed several pundits in Sanskrit for further training to Madras, Travancore and such other cities. He made arrangements for editing and collating of ancient books still in manuscript form. Thanks to his strenuous efforts in this direction, hundreds of precious manuscripts, which could have been worm-eaten and permanently lost, survived and came to light. By providing for theological education and ecclesiastical training for Swamis of several Maths, he enabled them to become learned scholars in religious lore and scriptures, real teachers of religion and influential Swamis of their Maths. He thus dedicated his health as well as his life to the cause of community's health and prosperity. He, a creative genius who carried out a bloodless revolution aimed at the realisation of the ultimated truth, was able to undertake another venture of a higher magnitude and of far reaching significance. To achieve religious progress and advancement, he was convinced, spiritual strength rather than a martial valour is absolutely essential. He always thought, like Bṛahaspati, of mightier things and in vaster proportions. Being grievously pained to see that Gurus and Viraktas were always at logger-heads, and, expecting that both should join hands and together lead their votaries, as per latter's desire, on a right path, he felt the necessity of an institution common for both where provision could be made for education and training. With such a goal in view he started

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

"Śivayoga Mandir," a spiritual centre, in a place selected by the great Śivayogi. Sri Vijaya Mahant Swamiji of Iḷakal and Chittaragi, an ideal retreat for aspirants in quest of God, amidst vernal woods and blooming trees, abundant foliage and rich riverside verdure.

The river Malāpahāri rolls and carols by the side of Śivayoga Mandir, like a fascinating flow of milk, as it were, with hush green trees and lovely creepers growing in profusion on its banks, and a long range of mountains stretching on both sides of its valley. Śivayoga Mandir is surrounded by serene and secluded abodes and famous historical places. Since its inception hundreds of spiritual aspirants have studied there.

Combining in themselves a grandeur of intellect with profundity of heart, they acquired mastery over the six-fold Karma, and purified themselves through the course of the six-fold hierarchy. Having attained to self-realisation through devoted worship of Iṣṭalinga and exercises in eight-fold step of yoga, they strove hard to bring about spiritual awakening in the minds of the people. Several Swamis who subsequently became the heads of Maths in Andhra, Maharashtra, and a few others who, afterwards, occupied the Jagadguru Pithas, and did a lot of national work in the fields of education, literature and social welfare, had their early training in Śivayoga Mandir. The advantages that the society has derived from this institution are not one or two but many. Considerable progress afterwards found in the realm of religion owes a good deal to Śivayoga Mandir. It has made the method of preparing Liṅga and Bhasma more accurate and scientific, and the process of acquiring Pādodaka and Prasāda more active and effective; it has moulded the character of religious authorities and shaped their personalities; it has held aloft the glory of *mantra* and

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

exemplified the worth and dignity of labour. It has proclaimed the doctrine of "work alone is worship." It has given national character to public service and encouraged equally the followers of all religions.

Swamis trained in this institution have rendered, as heads of various Maths of Southern India, varied services to the society and evinced progress in several provinces of life.

Śivayoga mandir has produced a long galaxy of orators, Ayurvedists, musicians, men of letters and research workers, experts in reciting kirtanas and interpreting Purāṇas. Many who are the products of this institution have won public esteem and due recognition in their respective talents.

It is no exaggeration, if it is said that distinguished persons that are seen today all over Karnatak are all of them but his disciples. He has also established branch Maths in several other places.

Just as Mahatma Basavaṇṇa instituted Anubhava Mantapa in the 12th century, as Rabindranath Tagore, the world poet, Shantiniketan for the seekers of peace, as Vivekananda established Ramakrishnashrama for propagating the core of religion, Kumārayogi established Śivayoga mandir with a view to offer spiritual fruits to society, that the living forces of the spirit should carry out, in a constructive manner, cultural, religious and literary activities all over the land, that by dispelling the shadow of ignorance the light of education be spread, and that ordinary men and women be raised to men of God. It is a force that has moulded a new generation out of the old. He is the great personality who has served the gala feast of Divine experience to one and all without exception, has provided guidance to the propagators of Truth and made them rejoice and revel in the ocean of ineffable bliss. Wheresoever the activity

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

pertaining to the divine experience may be going on, it is all but the blessing of Kumareśha.

"All India Vīraśaiva Mahasabha" and "Śivayoga Mandir" are like the sun and the moon ever shining, as it were, over the domain of his life. Many, inspired and awakened by that light, shone, and, who knows how many more are still being scintillated by the same light!

From the study of the lives of Swami Vivekananda and of Kumārayogi it would be obvious how both hearts closely resemble each other. The two may be different in several respects, but their spirit is one and the same. Both are the incarnates of the same religion and culture. Both were born to ameliorate the pains and miseries of the poor and the down-trodden. Both dedicated their lives to enable and enliven the life of man on earth.

Many saints and sages might have, by the strength of of their moral power performed miracles. They might have converted water into ghee, removed the incurable diseases by their mantric spell, tamed tigers as a deer. By all means are all these miracles. But is it not a greater miracle that Kumārayogi could, by wearing out his life, day and night, like sandle wood, breathe life into the society that, being caught in the jaws of death and unable to wriggle out of vain pursuits and baser passions, was bruised and enfeebled, emaciated and worn out?

In short Kumārayogi led a life as lofty as the Mount Everest. His "heart was harder than a diamond, more tender than a flower." His peerless personality which was as pure and unblemished as sterling gold, it is almost impossible to measure its height in words. By the light kindled by Kumārayogi was the land illumined and made holy; its magic spell produced literature; religious teachers and Swamis got awareness of their duties, the entire humanity

 CC-0. Jangamwadi Math Collection. Digitized by eGangotri

itself acquired social and religious consciousness. This is the greatest gift that Kumārayogi has contributed to the nation.

It has been, since many days past, my ardent desire to get the biography of such a great yogi written in English. Once when Sri L. G. Hiremath, the Principal of Basaveśvar College, Bagalkot, called on me, no sooner did I broach this desire of mine to him, than he readily and whole heartedly agreed to it, and, actually wrote it within a couple of months, which pleased me much. Principal Hiremath is a man of gentle and affable nature, has a spiritual bent of mind, and has always loved to lead a plain and purposeful life. He is learned but modest to the core, and has cherished a deep love and high admiration for Kumārayogi of Hanagal. This short biography is got written with a pious wish that non-Kannada readers, here as well as abroad, should read Swami's life and get inspired by his cherished ideals and deeds. Principal Hiremath has written the life in a simple, bald and lucid English that it can be easily read and understood by any average reader. The language used is sweet, and the thoughts expressed are lofty and noble. While depicting the personality of Kumārayogi he has also brought out brief portraits of his principal disciples as well, thereby it has been made easy to know the long line of his disciples, his love of the society, his devotion to truth and religion, and his foresight as well as practical insight. I am immensely glad that my long cherished desire of publishing the life of Kumārayogi in English is now fulfilled. Besides, I propose to write myself, and get written by others, books which give proper exposition to the tenets of Vīraśaiva religion, for the benefit of Kannada as well as non-Kannada readers in English, Hindi and other regional languages of India. The more the Vīraśaiva literature is produced and published the better the Vīraśaiva religion and philosophy are understood.

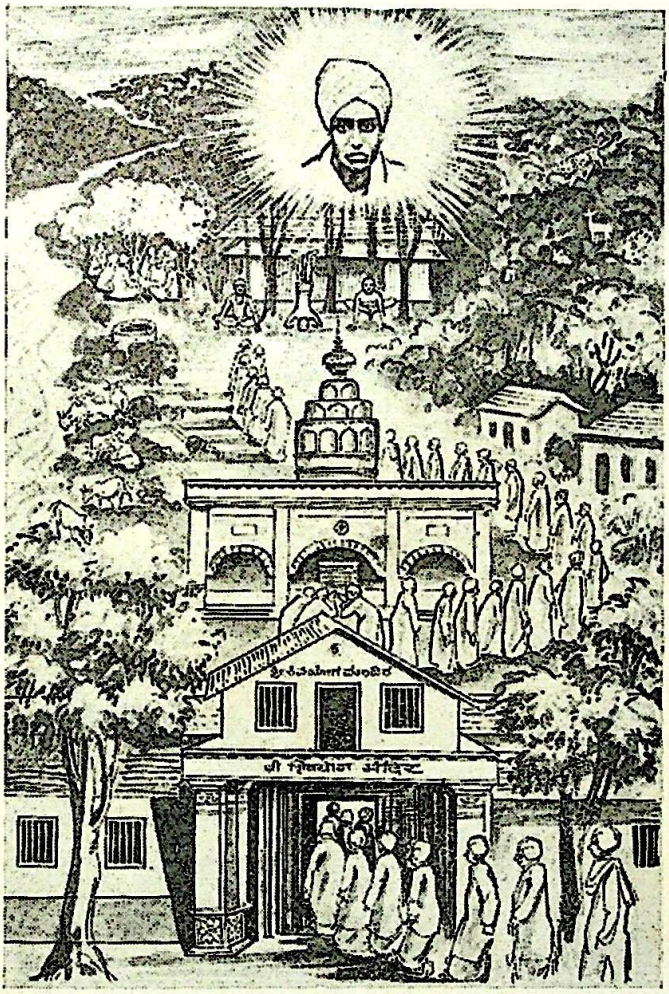
CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Lastly may Jagadguru Guru Siddheśvara bestow his blessings upon Principal L. G. Hiremath for having written the biography so vividly, and in time, and the authorities of the Samyukta Karnatak Press for having printed it so neatly.

सत्यं शिवं सुंदरम

GHATAPRABHA
December 12, 1971

CC-0. Jangamwadi Math Collection. Digitized by eGangotri



SHREE SHIVAYOGAMANDIR
DIST. BIJAPUR

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

SHRI KUMAR SHIVAYOGI

CHAPTER I

INTRODUCTION

Veerashaiva Mathas exist in all parts of Karnatak. Even in small villages there are Mathas belonging to "Guru peethas" or Virakta order. Some of the ancient Mathas existed even before Shri Basaveshwar. They have been rendering very valuable services to our society. Poor people and visitors were given food and shelter there. Village schools were run by the Swamijis – the heads of these Mathas. That is why some of them are known as "Sali mathas". Some of the Swamijis used to be expert Ayurvedic doctors. They were giving medicines free of charge. Disputes in the villages were settled by the Heads of these Mathas. Thus most of the Swamijis used to play the roles of teachers. doctors and judges too. So they were held in great esteem. People donated lands and large sums of money to these Swamijis which greatly enriched the Mathas.

During the latter half of the 19th century we notice degeneration of these Mathas. Most of the Swamis were thinking of only amassing wealth. They began to lead a life of luxury, neglecting their spiritual duty and social service. There arose the dispute of the Gurus and Viraktas—each class professing its superiority This dispute took a very serious turn when the Jagadgurus of both the orders participated in these quarrels with all earnestness, spending huge

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

amounts of money in carrying on propaganda, one against the other.

Thus there was a great chaos in the Veerashaiva Community when its religious heads were quarrelling among themselves and instigating their followers to quarrel. It was under these circumstances that the Mahaswamiji of Hanagal Shri Kumar Shivayogi appeared on the scene and worked wonder. He strived hard to bring out unity in the community by his untiring preachings throughout the length and breadth of Karnatak. With the object of attaining all-round development of the community, Veerashaiva Mahasabha and Shivayoga Mandir were established by His Holiness. In fact, the establishment and development of Shivayogamandir may be considered as the life-mission of the great Shivayogi. The Mandir was meant to be not only an institute for training the future Swamijis, but also to be a centre of learning and research—research in the fields of literature, agriculture and Ayurvedic medicines. The Maha swamiji patronised fine arts too—especially music. Panchakshar Gavai, Puttaraj Gavai and Basavaraj Rajaguru are the products of his patronage.

We really wonder as to how the great Swamiji could achieve all this during the span of one life of his. The biography of such a great saint and social reformer would be certainly inspiring to the present generation. Bearing this in mind, His Holiness Shri. Jagadguru Ganghdhar Mahaswamiji of Moorusavirmath, Hubli, entrusted to me the task of writing the life-history of the great Shivayogi. I am grateful to His Holiness for the trust reposed in me.

May the great Shivayogi bless me with the ability to write his biography bringing to light the manifold aspects of his great personality.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Chapter II

EARLY LIFE

Shri. Kumar Shivayogi was born in 1867 in a small village by name " Joisara Haralalli " in Ranebennur Taluka of Dharwar district. The exact date of his birth is not known. But it is definite that he was born on Wednesday, in the Brahmi Muhurtam, at 5 A. M.

The parents of the Shivayogi were Basavayya and Neelambika. They were devout Veerashaivas, observing scrupulously all the religious rights and rituals. The Shivayogi was the second son of his parents. Before he was born, his mother Neelambika saw in her dream a saint holding a beautiful and fragrant flower in his hand. The saint said to Neelambika, " I shall give you this flower, if you give your son to me." The mother said " Yes, if God blesses me with a second son " The saint gave the fragrant flower to Neelambika and disappeared. This dream seems to be significant. The child was born with the blssings of a saint and he was destined to be a saint.

The child was named as " Halayya " by his parents. Why was he so named? After his birth, he was not sucking milk of his mother's breast as all infants do. The parents were very anxious on this account. The deeply religious mother gave the infant a bath and adorned his fore-head with " Vibhuti ". Then the babe began to such milk. The child was named as " Halayya " with the hope that it would suck milk profusely (so called, " Halu " is the word for milk in Kannada).

CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

Halayya was sent to the primary school of his native village where he studied the first three standards. Then he had to leave the school as there was no privision for further studies there. As the parents of Halayya were very poor. he was required to go round the village begging from door to door for corn, to maintain his family. One day when he was begging thus, an old man said to him "O boy, why are you wasting your life in begging shamelessly when you could have continued your studies which would enable you to lead an honourable life?" These words of the old man deeply pierced the mind of the boy. He decided to continue his education. His parents would never have permitted him to do so. One day when he was sent to wash clothes, he ran away from the village after sending the washed clothes to house with some body.

Halayya came to the village Kajjari where there was a full primary school. There the boy suffered much for two or three days. He could not get a morsel of food; his clothes were torn and tattered. Fortunately one Shri Rachayya saw this pale-faced boy sitting in the temple of Goddess. He asked Halayya as to who he was, where he came from and so on. He took him to his Math, fed him and comforted him. He appreciated the keen desire of Halayya to continue his studies. He took the boy to the school and got him admitted there. He was introduced to the Head Master. Shri Mahadev-Pant Joglekar— a reputed teacher in those days. Halayya had to beg for food from four or five houses every day. Shri Rachayya collected some amount to purchase books and clothes for the boy. Under such adverse circumstances Halayya studied hard. He won the affection and admiration of his teacher. He had to appear for the Primary School Certificate examination at Dharwar. He walked distance from Kajjari to Dharwar with a frend of

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

his, by name Shivanagouda Asundi. Although Halayya was considered to be a very intelligent boy, although he had worked very hard, he failed in the examination, The boy felt so sad about his failure. But how could he understand then that it was a blessing in disguise? If he were to pass the examination, he would have joined the Training Collage and become a primary school teacher. But he was destined to a spiritual teacher — a Shivayogi — the founder of Shivayoga-mandir. So his failure in the examination proved to be a boon to him—a boon to Veerashaiva Community.

Halayya did not appear for the examination once again although his teacher pressed him to do so. He Started a primary school at Lingadalli, the village of his mother. He was quite successful as a teacher. When he was working as a teacher, he came into contact with Shri Basavappayya Samalad who helped Halayya to study the famous "six Shastras" of Shri Nijaguna Shivayogi.

Neelambika, the mother of Halayya went to Lingadalli to persuade her son to marry and lead the life of a house-holder. But she failed in her mission. The study of Nijaguna Shivayogi's works had filled the mind of Halayya with a spirit of renunciation. He flatly refused to marry. His mind was not attracted by the transitory material happiness. He was deeply interested in the attainment of spiritual bliss by practising austere penance. Halayya laid at the feet of his mother a sum of Rs 300/– which he had saved out of his remuneration as a teacher. He requested her to accept the amount and free him from his obligation as a son. The mother did not know what to say at this moment. Without waiting for a reply, Halayya left the place and went to Hubli to continue his study of the works of Nijaguna Shivayogi.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Chapter III

IN SEARCH OF GURU AND TRUTH

At Hubli, Halayya met Shri. Siddharoodha, the famous Vedantin who was well-versed not-only in the six-Shastras of Nijaguni but also in Bhagavadgita, Upanishads, Panchadashi, Vicharasagar and other important philosophical works. Halayya was a staunch Veerashaiva but Siddharoodha and his followers were cosmopolitans, free from all rights and rituals. Halayya was residing in Rudrakshimath at Hubli, strictly leading the life of a Veerashaiva. He was going to Siddharoodha Math only for philosophical lessons. As he went on hearing Shastras from Shri Siddharoodha, Halayya was greatly influenced by Aroodha's philosophy. Siddharoodha had discarded "Istalingam"; he and his followers were against wearing it on the body. Being influenced by the philosophy of the great Aroodha, Halayya began to feel a conflict in his mind as to whether he should continue to wear the "Ista-lingam" on his body or not. He discussed this matter at length with the Swamiji of Yaradettinmath at Hubli. But his doubts were not despelled. The Swamiji asked Halayya to see the great Yogi "Jadeya Siddha" of Yammiganoor (in Bellary District). He was true to his name, a "Siddha". He had attained self-realization. He was not at all caring for his body. He had grown long locks of hair and beard. He was not wearing clothes. Halayya went to Yammiganoor to have the "Darshan" of the "Siddha". Before Halayya could meet the Yogi, he had suggested to his people that a

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

"Shivayogi" would arrive there and they were to keep the premises clean to receive him. The "Siddha" was not wearing a "lingam". But before Halayya arrived, the Siddha wore around his neck a cloth with a knot in the middle, giving the impression that he was wearing a 'lingam". This removed the doubts of Halayya. He thought, "Even the great Siddha is wearing a lingam; so I also must wear." He had then no mind to go to Siddharoodha Math. But the Siddha said to him, "Go to the place from where you came." Following the instructions of the saint, Halayya came back to Hubli.

Halayya's mind was now at rest as a result of his pilgrimage to Yemmiganoor. There was no longer any conflict in his mind about wearing "Lingam." Yet he was visiting Siddharoodh Math and participating in the philosophical discussions.

At this juncture, there came to Hubli, Basavaling Mahaswamiji of Yalandoor. He went to the Siddharoodh Math to discuss some topics in the Shastras of Nijaguna Shivayogi. Halayya also participated in these discussions Mahaswamiji was much advanced in the Yogic practices. He was leading an austere life of a staunch Veerashaiva. He did not like the loose life led by the followers of Siddharoodha. Halayya was greatly impressed by the profound learning and the pure life of His Holiness. In Basavaling Mahaswamiji Halayya at last found the Guru whom he was seeking so long. As Halayya was closely associated with Siddharoodh and his disciples, he was not readily accepted as disciple by the Swamiji, He was subjected to severe tests before he was admitted in the service of the great Swamiji. The Guru and disciples were now greatly attached to each other. They moved from place to place touring the whole of the country. At last they settled at the hill of Shambhuling,

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

the holy spot (in old Mysore State) where Shri Nijaguna Shivayogi had performed penance. Here they lived for twelve years, engaged in "Linga Puja" and the study of philosophy. After performing penance here for such a long period, they left the place and once again, they began to tour the country. During the course of the tour, when they had been to Annigeri in Dharwar district, Basavaling Mahaswami expired. This was a great shock to Halayya. Losing the Guru, he felt that he was an orphan. He bitterly wept like a child.



CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Chapter IV

MAHASWAMIJI OF HANGAL

The demise of Basavaling Swamiji was a terrible blow to Halayya. To get over this mood of dejection and depression. Halayya wanted to perform "Anusthana" (penance) for some period. When he was searching for a suitable place for performing penance. he came across one Kendappa Gouda who was greatly attracted by the lustrous young ascetic. Shri Fakiraswmiji of Hanagal math had become very old and was in search of his successor. Kendappagouda thought that Halayya would be a worthy successor to Fakiraswamiji. Without disclosing this idea of his to Halayya, Kendappagouda suggested that he should have the "darshan" of the old Fakir Mahaswamiji of Hanagal befor commencing his "Anusthan". Halayya readily agreed. He was taken to the Mahaswamiji who was greatly impressed by the personality of the young bachalor.

Fakiraswamiji suggested that Halayya might begin his "Anusthan" at Hangal math only. The suggestion had to be accepted. After a few days, Fakir Swamiji and the devotees of Hanagal Math. requested Halayya to agree to be the successor of the Mahaswami of Hangal. But Halayya did not agree at once He said that he had no mind to become a Swami— to be the Head of a Math— to manage its property. He told the Swamtji and the people that he had a very keen desire to serve society. On hearing these words, the Swamiji said that he had no objection for that kind of service. He added that one can serve society better by

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

being the Head of a Math. Halayya could not say 'nay' to this plea of the old Swamiji. Yet, he said that he must serve the old Swamiji and help in the administration of the Math before he would become "Swamiji". These words were very much appreciated by the Swamiji and the people. Halayya served the old Swamiji with great devotion. He actively helped in the management of the Hangal Math and its property. He had to tour occasionally to collect funds for the Math.

When Halayya had gone on a tour to a distant place, Fakir Swamiji fell ill and the illness took a serious turn. Fortunately Shri. Kumar Swamiji of Bidari came to Hanagal at that time. Fakir Swamiji felt a great relief when Kumar Swamiji appeared by his death-bed. The old Swamiji called his devotees to his side and told them that Halayya "Desika" should succeed him as the Swamiji of Hanagal Math. Shri. Kumar Swamiji was entrusted with the task of making all arrangements for the future management of the great Math. All people welcomed this decision of his Holiness and promised to abide by the instructions of Shri Kumar Swamiji, Fakir Swamiji then, peacefully breathed his last.

When Halayya heard the sad news of the demise of the old Swamiji, he hurried back to Hangal and participated in the funeral rites. Shri. Kumar Swamiji conveyed to him Fakir Swamiji's desire that he should occupy the 'Peetha' of Hanagal Math. He had to agree. Halayya was made the Mahashaswamiji of Hanagal. He was named as "Sadashiva Mabaswami". Shri. Kumara Swamiji of Bidari performed the ceremony. The function was celebrated with great pomp and splendour.

Sadashiva Mahaswamiji was not interested in the expansion of the Hangal Math or in the extension of its landed property. His keen desire was to serve Veerashaiva commu-

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

nity which was then in a very deplorable condition. Most of the villagers were uneducated. Their economic condition was pitiable They did not know their religion. Seeing this state of affairs in villages Sadashiva Swamiji felt pity and toured round about Hanagal preaching to the people the principles of Veerashaivism, helping them to improve their economic conditions in all possible ways, advising them to start primary schools in all villages. The Swamiji started a Sanskrit Pathashala in Hanagalmath making lodging and Boarding arrangements for twenty five to thirty pupils there.

The great Swamiji was not satisfied with these social, religious and educational activities. His aim was not merely to serve Hanagal Math and the villages round about but to serve the Veerashaiva Community as a whole. How to achieve this objective? He was thinking and thinking day and night. The off-springs of his deep thought were Veershaiva Mahasabha and Shivayoga mandir.



CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Chapter V

INFLUENCE OF THE GREAT SOULS

Shri. Sadashiva Swamiji of Hanagal derived inspiration from some great souls. He in his turn influenced and shaped the lives of many.

The Swamiji had the opportunity to study the works of Nijaguna Shivayogi when he was working as a primary school teacher. The study of these works instilled in his mind the spirit of renunciation. When his mother requested him to marry, he refused to do so. Nijagaguna Shivayogi had exercised such strong influence on his mind through his works. It is significant that the Swamiji later performed penance for twelve years at "Shambhuling-Betta"—the abode of Nijaguna Shivayogi.

When the Swamiji was studying shastras at the feet of Shri. Siddharoodha, he had a conflict in his mind as to whether he should continue to wear on his body "Istha-lingam" or to give it up. It was Shri. Jadeya Siddha of Yammiganoor who removnd the conflict in the mind of the Swamiji and suggested that the should wear the 'Lingam" and also prophesied that he would be a great "Shivayogin". Thus Shri. Jadeya Siddha of Yammiganoor exercised very significant influence on the mind of Shri. Sadashiva Swamiji at a very critical stage.

When the Swamiji came to Hubli according to the instructions of Shri. Jadeya Siddha, he had the good fortune to come across Shri. Basavaling Mahaswamiji of Yalandoor, in whom Sadashiva Swamiji found his

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

"Guru". Both of them lived for twelve years in "Shambhu-Linga Betta" performing austere penance. Basavalinga Mahaswami guided his disciple in the practice of Yoga and the study of Shastras. What Ramakrishna Paramahansa was to Vivekananda so was Basavalinga Swamiji to Sadashiva Swamiji. The disciple owned to his Guru all his achivements in the spiritual field. That is why the disciple cried like a child when the Guru expired at Annigeri. So Basavaling Mahaswami of Yalandoor exercised the greatest influence on the mind of Sadashiva Swamiji. It was His Holiness who shaped the youth Halayya into an ideal "Shivayogi".

The next great man who influenced the Swamiji's mind was Mallanarya of Bagalkot known as "Vairagyada Mallanarya". It was mainly Mallanarya who drew the mind of Swamiji from "Shiva Yoga" to Social Service. The first meeting of the two great souls in the Hanagal Math was very significant.

Mallanarya was an orphan, brought up by Shri. Virupaxayya Managuli— a primary school teacher. Mallanarya being a gifted child, studied with great interest Sanskrit and music. Soon he attained mastery over Sanskrit language and became well-versed in Music. His "Pravachanas" and "Puranas" (speeches and recitals) used to be very effective. When Shri. Virupaxayya was seriously thinking of celebrating the marriage of Mallanarya, the youth refused to marry and left the house. Perhaphs he felt that he was already wedded to Music. Visting villages and towns he came to Hanagal. Entering the Math, Mallanarya saw the Swamiji taking rest on a swing in the Verandah of the Math. Knowing full well that he was talking to the Swamiji himself he put the question, "Who is the Swamiji of this Math?". The

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

answer was, "I am the Swamiji". Mallanarya asked boldly, "Who says so?" "It is the people", answered Swamiji. Then Mallanarya said in a thundering voice, "People are fools. Those who call you a Swamin are certainly fools. Should a Swamin lead a life of luxury as you do, when people are immersed in poverty and igonarance? A real Swamin should find salvation in serving people." Hearing these words Sadashiva Swamiji did not feel offnded. His eyes were opened. He understood his mission in life. The Swamiji welcomed Mallanarya and appreciated his words. He decided to dedicate his life to the service of society.

The Swamiji left his Math and began to tour the country with Mallanarya. They delivered lectures, recited Puranas, started primary schools and Sanskrit Pathashalas. The melody of Mallanarya attracted people of all communities. The members of Brahmin community once arranged his music programme at Dharwar. Being highly pleased with the programme, they presented Mallanarya with two tolas of gold which he did not accept They were greatly surprised to see his spirit of renunciation. Having congquered "Kamini" (Woman) "Kanchan" (Gold) how conld he accept gold? He was true to his name "Vairagyada Mallanarya."

After touring for a long period, Mallanarya came back to Bagalkot There he fell ill and died. His Samadhi is in Adaviswaminath on the bank of the river Ghataprabha. When Mallanarya died the Swamiji felt as if he had lost his right hand Irreparable indeed was his loss to the Swamiji. To Mallanarya we have to give the credit of having drawn the Swamiji from Shivayoga to social service

Kumar Swamiji of Bidari exercised considerable influence on the mind of Sadashiva Swamiji. It was this great

CC-0. JangamWadi Math Collection. Digitized by eGangotri

Swamiji who bestowed on Halayya "Viraktashrama" and made him the Swami of Hanagalmath. It was he who gave him the name "Sadashiva Swamin." The village Bidari is in Jamakhandi Taluka of Bijapur District. It is situated on the bank of the river Krishna. Kumar Swamiji performed "Anusthan" for a long period at "Naviluteertha" on the bank of the river Malaprabha. It is said that he had miraculous powers and worked wonders. His miracles attrached the people of Saundatti who invited him to stay at their "Kalmath". He accepted their invitation and resided at the Kalmath of Saundatti for many years. It is worth-while remebering that Shri. Kumar Swamiji was very intimate with the famous Muraghendra Shivayogi of Athani. The Shivayogi of Athani held in great esteem the Swamiji of Bidari. This certainly gives an idea about the greatness of Kumar Swamiji.

Shri. Vijaya Mahant Swamiji of Ilkal is remembered as the great Swamiji who showed the site for Shivayoga Mandir. In the Veerashaiva Mahasabha held at Bagalkot in 1908, it was resolved that Shivayoga mandir should be established at the site selected by Shri. Vijaya Mahanta Swamiji. Shivayogamandir looks so beautiful today with hills around and the river Malaprabha flowing by its side. But before the Mandir was established it was full of prickly pears infested with wild beasts. When this spot was selected by Vijayamahant Swamiji many people were not satisfied with the selection. They were in favour of establishing the Mandir at the temples of Aihole or Pattadkal or Mahakoot. But Mahant Swamji was firm about the selection of this site. Sadashiva Swamiji was equally firm about establishing the Mandir at the spot shown by the Mahaswamiji of Ilkal. This clearly shows what great regard Sadashiva Swamiji of Hanagal had for the Mahantaswamiji of Ilkal.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Shri. Vijaya Mahant Swamiji was born at Sasiwal in Arsikere Taluka of old Mysore State. After completing his primary education at his native village, he joined the Sanskrit Pathashala of Sakkari Karadeppa at Bellary. When he was studying there, he was invited to be the Swamiji of the Sansthanmath of Chittargi and Ilkal. In the beginning he was unwilling to accept this invitation but he was forced to accept it by Sakkari Karadeppa and others. The Swamiji was held in great esteem by the people of Hungunda Taluka. It is said that he wrought many miracles. Whenever he was touring he was carrying the Vachanas of Lord Basava on his back. We may say that those Vachanas had shaped his life. The Mahaswamiji died in 1911. His Samadhi is very beautifully built at Ilkal under the supervision of Mahaswamiji of Hanagal.

The Late Jagadguru Gangadhara Mahaswamiji of Moorusavirmath, Hubli came into very close contact with Sadashiva Swamiji of Hanagal. He was a great Sanskrit scholar well-versed in Veerashaiva scriptures. He was greatly interested in research work. Many rare books were published by his Holiness. It was because of his profound learning and pure life Gangadhar Mahaswamiji was considered to be best fitted to preside over the " Veerashaiva Dharmottejaka Mahasabha " held at Bankapur. Sadashiva Swamiji had great respect for Gangadhar Mahaswami of Moorusavirmath.

The great scholarly saint Shri Gangadhar Mahaswamiji was born in 1876 at a village by name Ambale in Chikkamagalur district. He received financial help from Sir Puttanshetty when he was studying at Kashi. It was at the suggestion of Sir Puttanshetty that Shri Gandhar Swamiji was made the Jagadguru of Moorusavirmath. The Mahaswamiji greatly improved the financial position of Mooru-

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

savirmath. He gave considerable help to poor students studying in schools and colleges. He established a Sanskrit Pathashala and a research centre at the Math.

The Mahaswamiji died in 1920 (in the month of Sharavan). He was only 44 when he died.

Shri Shivabasava Swamiji of Haveri was very intimate with Sadashiva Swamiji of Hanagal He took very active part in starting and developing Shivayogamandir. He was a great Tapaswin (ascetic-saint). He was not much attached to his Math at Haveri. He considered Shivayogamandir itself as his Math. He spent much of his time in 'Anushthan' at Shivayogamandir or at the hills near Shivayogamandir.

The Swamiji was born in 1857 at 'Saptasagar' a village in Athani Taluka of Belgaum district. It is significant that this Shivayogi was born at the auspicious time of Mahashivaratri. He studied Sanskrit in the Pathalashla of Sakkri Karadeppa at Bellary and continued his studies for some years at Kashi. He was well-versed in music too. He was made Swamiji of Hukkerimath at Haveri. Shri Kumar Swamiji of Bidari and Sadashiva Swamiji of Hanagal were responsible for this.

Shri Shiva Basavaswamiji of Haveri was loved and respected by all, because of his stirling character and pleasing nature. He was the source of great strength to Sadashiva Swamiji in building Shivayogamandir. He was made President of the Shivayogamandir Trust. He held that position for nearly two decades. Shri. Sadashiva Swamiji got a resolution passed that Shivabasava Swamiji of Haveri should be President of the Shivayogamandir Trust for his life-time. So the great Swamiji of Haveri had to shoulder the responsibility of administering the Mandir until his death which occured in the year 1946.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Another great soul that came into very intimate contact with the Mahaswamiji of Hanagal was Shri Veeresh Sharana of Nalatwad who had settled at Sholapur. He was leading the noble life of a 'Sharana' (saint) doing his "Kayaka" of serving whole-heartedly 'Guru' 'Ling' and 'Jangam'. The leading Veerashaiva merchants of Sholapur were giving highest respect to Veeresh Sharan for the noble life he was leading. The small abode of the Sharana near Mallikarjuna Temple in Sholapur is now developed into a spacious mansion where his worthy daughter "Rudramma" has continued the "Dasoha" of her father.

Shri Sadashiva Swamiji visited Sholapur the holy place of Shri Siddharama Shivayogi, a number of times. He admired Veeresh Sharana very much for his spotless, selfless life of service. At the last hour of his life, the Sharana remembered Sadashiva Swamiji and desired to have his "Darshan". A word was sent to the Swamiji who arrived at Sholapur immediately. The Swamiji said to the Sharana with deep sorrow. "O, Sharana. live, live for some more years to serve society." The Shararna replied smiling, "O! no Swamiji, I have received the call from Lord Shiva. I must leave this world now. You are there Mahaswamiji to serve society." Then the Sharana appealed to Mahaswamiji to take care of his only daughter "Rudramma". When the Swamiji promised to do so, the Sharana breathed his last breath.

Rudrammaji the daughter of the Sharana is now well-known as the "Sharanamma" of Sholapur. She is as famous as the "Sharanammaji" of Sajjalgudda. We are very fortunate to have in our midst the two holy Mothers who are showering all kinds of blessings on their devotees and giving spiritual light to many.

CC-0.Jangamwadi Math Collection. Digitized by eGangotri

One more great soul may be mentioned here—the last

but not the least. Mureghendra Shivayogi of Athani exercised profound influcnce on the mind of Sadashiva Swamiji. When the Swamiji met the Shivayogi for the first time, devotion swelled in the heart of the Swamiji which expressed itself in the form of a lyric which is an excellent piece of literary work. In the eyes of the Swamiji, the Shivayogi was as great as Lord Shiva himself, as he had conquered all his passions and had attained mastery over his mind by performing austere penance through out his life.

We have to remember that the paths of the two Shivayogis differed. Shri Muraghendra Shivayogi remained in one place like Swami Ramakrishna Paramahausa and spent the whole of his life in worshipping God and in meditation. But the Swamiji of Hanagal like Swami Vivekanand moved from place to place rendering service to society. Although the Swamiji was greatly interested in the practice of "Shivayoga", social service was uppermost in his mind. Thus Muraghendra Shivayogi was like Ramakrishna Paramhansa and the Swamiji of Hanagal was like Vivekananda. Yet the two great souls came into contact and had mutual regard for each other. The social service of the Swamiji was much appreciated by the Shivoyogi and the "Life divine" of the Muraghendra Shivayogi was greatly admired by the Swamiji.

The Shivayogi died in 1921—nine years earlier than the Mahaswamiji. We may record here the wonderful social service rendered by the great disciple of the Shivayogi—Shri Mrityunjaya Mahaswamiji of Dharwar, Thousands of students studying in schools and Colleges have been fed in the free Boarding House maintained by Mrityunjaya Swamiji during a period of more than half a century. More than fifty rare books in Kannada have been published by the great Swamiji. Thus the idea of rendering service to society

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

which was there in the mind of Muraghendra Shivayogi was put into practice by his illustrious disciple Mrityunjaya Swamiji.

We have seen how the great souls of the age influenced the mind of Sadashiva Swamiji of Hanagal. The great Swamiji derived inspiration from them to dedicate his life to the service of society, It is with this object the Swamiji established great institutions like Veerashaiva Mahasabha and Shivayoga Mandir.



CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Chapter VI

ESTABLISHMENT OF INSTITUTIONS

Shri Kumar Swamiji of Bidari named "Halayya" as "Sadashiva Swami" after making him the Swamiji of Hanagalmath. But Sadashiva Swamiji was popularly called Kumar Swamiji of Hanagal. Was it because he was as brave and fearless in social service as the great "Kumar"—"Shivakumar"..Shanmukha? Perhaps Sadashiva Swamiji loved to be called "Kumar Swami"; because he considered himself yet a "Kumar'—a boy who has much to achieve in life. The Swamiji was known for his humility.

Kumar Swamiji with Mallanarya of Bagalkot went on a campaign of social service as stated earlier. They felt the need of some organization which would make people aware of their pitiable condition and also help them to think of the measures for the all-round development of Veershaiva community. They called a meeting of the leaders of the community. They came to the conclusion that "Veerashaiva Mahasabha" should be held. Shri Kumar Swamiji was mainly responsible for the establishment of this organization. Eighteen "Mahasabhas" have been held so far. The first one was held at Dharwar in 1904 with Shri Lingaraj Desai of Shirasangi as its President. Huge funds were collected out of which considerable amount was set apart for distribution as scholarships and prizes to be awarded to deserving students. "The Lingayat Education Association" came into existence then. Similar arrangements for the spread of education were made for the old Mysore area when the

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

second Veerashaiva Mahasabha was held at Bangalore in 1905. The third Mahasabha was held at Sholapur in 1907 under the presidentship of Sir Puttanashetty of Bangalore. The fourth session was held at Bagalkot in 1908. Raja Lakhamagouda Sardesai of Wantamuri presided over this function. This session is considered to be very important as the decision to establish Shivayogamandir was taken there. From the report we find that this session was a grand suceess. It was organised by the prominent merchants of Bagalkot under the leadership of His Holiness Shri Gurubasava Mahaswamiji of Billur— the founder of Basaveshvar Vidya Vardhaka Shangha.

Shri Mallappa Warad of Sholapur presided over the fifth session of Mahasabha at Bellary. The sixth session was held at Belgaum in 1910. Its President was Shri Bullappa Desai of Handignoor. The next session– that is the seventh– was held at Nippani in 1913 with Shri Rudragouda Artal as the President. The eighth session was held at Davangere in 1917. Sir Puttanshetty presided over this session. The next session was held at Birur in 1919. Shri Shantweerappa Menasinakai presided. Sir Siddappa Kambli presided over the tenth session of Mahasabha at Bangalore 1927. The next session was held at Dharwar in 1933; Dr. P. G. Halkatti presided. Sir Siddappa Kambli presided once again on the Raichur session of Mahasabha in 1934. The next session (13th) was held at Hubli in 1938. Prof. S. S. Basavanal presided over this function. The fourteenth session of the Mahasabha was held at Kumbhakonam in 1940 with Barrister M. S. Sardar as its president. The fifteenth session was held at Tumkur in 1945. Shri C. C. Hulkoti presided. His Holiness Shri Sanganabasava Mahaswamiji of Banthanal presided over the sixteenth session of the Mahasabha held at Basava-kalyan in 1955. The seventeenth session of Mahasabha was

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

held at Shivayogamandir in 1960 when the golden jubilee of the mandir was celebrated. Dr. D. C. Pavate the present Governor of Panjab presided over this session. The last Mahasabha was held in the City of Bombay in June 1969 under the presidentiship of His Holiness Shri Shivakumar Swamiji of Siddaganga.

Thus we see that only eighteen sessions of Veerashaiva Mahasabha have been held during the period of sixty-seven years. It may be noted that ten sessions were held during the life-time of its founder — Shri Kumar Swamiji of Hanagal. After the demise of his Holiness, during a period of fortyone years, only eight sessions have been held. It clearly shows what great interest the Mahaswamiji was taking in holding the sessions of Veerashaiva Mahasabha. During the period of nine years from 1904 to 1913, seven sessions were held.

Shri Kumarswamiji could easily collect funds. People had implicit faith in him. Therefore it was not so difficult for the Mahaswamiji to hold sessions of Veershaiva Mahasabha. Only once— at the time of the fifth session of the Mahasabha at Bellary— the Swamiji had trouble. The leaders of community had serious difference of opinion. It is said that the great Swamiji had to move from house to house forgoing his bath and "Shivapuja" for settling these differences. At last His Holiness succeeded in bringing about amity among the quarreling leaders and the session was conducted smoothly.

Another great institution established by Kumar Swamiji is Shivayogamandir.

Shri Kumarswamiji was all the while dreaming of starting an institution for the study and practice of Yoga. He had practiced "Yoga" for twelve years under the guidance of Shri Basavaling Swamiji of Yalandoor. The Swamiji was greatly interested in "Shiva Yoga", his interest in

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

social service was equally great. The Swamiji's dream of establishing "Shivayoga Mandir" was materialised in 1909.

In the Bagalkot session of Veerashaiva Mahasabha held in December 1908, it was resolved that "Shivayoga Mandir should be estabished at the place selected by Shri. Vijaya Mahantaswamiji of Chittargi and Ilkal. In the resolution adopted in the Mahasabha it is clearly stated that the Mandir should train future Swamis of Guru and Virakta Maths and give spiritual guidance to all. It is in accordance with this objective, Kumar Swamiji admitted "Vatoos" and "Sadhakas".

The establishment and development of Shivayogamandir was the greatest achievement of Shri Kumar Swamiji, Through the Mandir the great Swamiji patronised learning and music; trained Puraniks and Kirtankaras and did a good deal of social service. Of course the main object of the Mandir was to train the future Swamijis by giving them the right kind of education and to help them in leading a life of discipline. Kumar Swamiji was successful in fulfilling all the objectives with which the Mandir was started.

It was not an easy thing to start Shivayogamandir and to run it properly. Kumar Swamiji alone was capable of achieving this. It would have been impossible for any other Swamiji—impossible even for any Jagadguru.

The first problem in starting the Mandir was the selection of site. According to the resolution passed in the Veerashaiva Mahasabha held at Bagalkot in 1908, Shri. Vijaya Mahant Swamiji of Ilkal was entrusted with the selection of site for Shivayoga Mandir.

Shri. Vijaya Mahantswamiji and Shri. Kumar Swamiji started with their devotees on the expedition of selecting site for Shivayogamandir. First of all they visited Aihole, the famous historical place which was a seat of ancient univer-

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

sity. There are a number of temples, big and small. Some of the followers of the Swamijis suggested that Shivayoga-mandir could be started there. But the Mahaswamiji of Ilkal did not approve the place. Then the party proceeded to Mangalgud–the village, known for its temple of Mangala or 'Kali'. Shri. Mahantswamiji heard about the slaughter of hundreds of animals at the time of the fair of the Goddess. Hearing this account, the Swamiji said that it was not the proper place for Shivayoga mandir. Then they went to Pattadkal–another historical place known for its magnificent temples. One of the followers said that Shivayoga-mandir could be started at Pattadkal as it is situated on the bank of Malaprabha and the "Mandir" could be housed in the temples. When they were looking round in the temple, a big cobra came out of the inner temple. Vijaya Mahantesh Swamiji remarks "Look at the Cobra! Its appearance suggests that this is not the proper place for Shivayoga-mandir." They went along the bank of the river Malaprabha. The party reached Mahakoot. When Kumar-swamiji and others were busy taking bath, performing "Pooja", Shri. Mahantaswamiji was moving on horse-back inspecting sites on the bank of Malaprabha. The Swamiji met an old man by name Fakirappa and asked him "Are there any Bilva trees in this wild forest?" The old man replied, "Any number of them, Mahaswamiji. They are on the bank of the river-near the waterfall."

"Please take me to that spot" said the Swamiji. They proceeded. The place was full of prickly pears It was infested with wild beasts The Swamiji was riding a horse. He was followed by his cow "Mahantamma". They came to a small temple. "This is the temple of Kottur Basava" said the old man. After inspecting the temple, they turned round and saw the Swamiji's cow lying down in the shade of

CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

the Bilva trees near by. The Swamiji felt so happy to see the cow taking rest there. "This is the spot!" The Swamiji exclaimed. "This is the spot for Shivayogamandir."

The Swamiji remaining there only, sent a word to Kumarswamiji and the party who were at Mahakoot that they should visit the spot immediately. All of them came to the place where Mahant swamiji was taking rest. The swamiji said to them, "This is the site for Shivayogamandir." Most of them were dissatisfied to see the place. Because it was full of thorny shrubs and prickly pears. They also knew that it was infested with wild beasts. They did not hesitate to express what they thought about the place. But Shri. Mahantswamiji was firm. "This is the site I have selected for Shivayogamandir. If you do not approve, you may selcet another. I shall go to my place." Shri. Kumar Swamiji was equally firm about accepting Mahantaswami's decision about the site. Kumar Swamiji said. "In the Veerashaiva Mahasabha held at Bagalkot, it was resolved that Shivayoga Mandir should be established at the place selected by Shri Mahanta Swamiji. His Holiness has now selcted the site. We must have the Mandir here only. If you do not like this place, you may go and have the Mandir else where. But I shall have a cottage constructed here and reside in it." When both the Swamijis were so firm about the site selected, their devotees had to agree. Looking to the condition of the place in the jungle, the followers of the Swamijis did not naturally approve the site. But today we appreciate this selection of the place for Shivayoga mandir for its natural beauty-its vicinity to the river-its calm and quiet atmosphere-being "Far from the maddening crowd."

The Jungle was cleared. Some buildings were built. Pupils were admitted and "Shastris" were appointed. Thus Shivayogamandir started functioning in the year 1909.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Kumar Swamijl had to work very hard for the Mandir. He had to collect huge funds for the task. Donations were received in cash, in kind and Land. With great foresight the Swamiji started a ginning factory at Bagalkot which yields a good deal of income for running the Shivayoga mandir.

Ordinarily Vatoos are admitted to Shivayoga mandir at the age of eight. They are called as "Vatoos" till they reach the age of twelve. They wear a white robe and an ear-cap. When they attain the age of 12, they will become "Sadhakas" or "Shivayogis". They wear a saffron robe and a saffron turban. Shivayogis lead a more austere life than the vatoos. They take bath twice a day – once in the morning and once in the evening were as 'Vatoos' bathe only once a day in the morning. Shivayogis spend more time in worshipping God.

Primary education consisting of reading, writing and arithmetic is imparted to the Vatoos. They also learn the first lessons in Sanskrit. They continue the study of Sanskrit, when they become Shivayogis. Vatoos and Shivayogis lead a life of discipline under the close supervision of senior Swamin who is in charge of the administration of Shivayoga mandir. The 'Vatoos' get up at 5 a.m. and the Shivayogis at 4 a.m. They begin their daily routine with a prayer. Physical education is imparted by making "Yoga Asanas" compulsory. Indian games like Kabaddi and "Kho-kho" are played. Arrangements are made to teach Hindi and English too in Saivayoga mandir.

There is a library in Shivayoga mandir known as "Revana Siddheshvar Wachanalaya" wherein we find about fifteen thousand volumes. Most of the books are in Sanskrit or in Kannada. Books in Hindi and English too, are added in recent times. Hundreds of rare manuscripts in Kannada and in Sanskrit have been collected and preserved.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Shivayogamandir is having a "Go-Shala" with about two hundred cows and calves. Cow-dung is used to prepare pure "Bhasma" or "Vibhooti" which is one of the "Asta-varanas" of Veerashaiva Religion.

"Istalingas" of proper size and shape are prepared at Shivayogamandir.

"A school of Music" was established by Kumar Swamiji in 1914 at Nidagundikop in Ron Taluka with Shri Panchaxar Gavai as its head. The school was later shifted to Shrivayogamandir. Today the disciples of Shri Panchaxar Gavai have attained great fame as musicians not only in Karnatak but in other parts of our country.

Arrangements to train Puraniks and Keertanakaras were made by Kumar Swamiji at Shivayogamandir. Shri Panchaxar Gavai taught them music.

Thus we see that Shivayogamandir was not merely a training institute for future Swamis. Shri Kumar Swamiji made it a training centre for musicians, Puraniks and Keertankaras. His Object was to spread Veerashaiva religion and culture in the country. He even made arrangements to provide pure "Bhasma" or "Vibhooti" and proper "Lingas". The Swamiji had profound knowledge of Ayurvedic medicines. He imparted this knowledge to the "Sadhakas."

Kumar Swamiji not only started and developed Shivayogamandir but he also made property for Shivayoga mandir—landed property and the Ginning factory at Bagalkot—which would ensure the smooth running of Shivayogamandir even after the demise of the Swamiji.

Those who visit Shivayogamandir are greatly impressed by its natural beauty. The "Mandir" stands on the bank of the river Malaprabha where we see a small waterfall. It is a great pleasure to take bath under the waterfall.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Beautiful indeed are the natural bowers (Lata-Mantaps) on the bank of the river near "Melmath"—the abode of "Vatoos" and "Sadhaka"s. The hills around the Mandir provide a splendid sight. They also serve as natural fort-walls adding to the calm and quiet atmosphere of the place. At night there is profound silence which sets us meditating. We hear only the rhythmic sound of the waterfall from a distance.

When Dr. D. C. Pavate—Ex-Vice-Chancellor of Karnatak University, and the present Governor of Punjab visited Shivayogamandir for the first time in 1945. he was greatly impressed by its beauty and quietness. He considered it an ideal place for an educational institution. He writes thus:—"Shivayogamandir can be developed into a first class Institution as a Veerashaiva University imparting secular and spiritual training to thousands of students."

Thus Shivayogamandir is a great asset to us; an asset not only to Veerashaiva community but to Karnatak. We are grateful to the great Swamiji of Hanagal who established it and also to the Swamiji of Ilkal who showed the beautiful site.

Branches of Shivayogamandir known as "Shakha Mandirs" were established in five places—namely (1) Nidagundikop (2) Ramagaddi (3) Kapanalli (4) Hirehal and (5) Badami.

Shri Kumar Swamiji had gone on tour for collection of funds with Shri Shivabasava Swamiji of Haveri in 1914. They came to Nidagundi In Ron Taluka (Dist : Dharwar). Shivabasava Swamiji felt much disturbed in his "Shiva-pooja" when crowds of people were coming to have the 'Darshan' of Shri Kumara Swamiji. The Swamiji moved to a nearly by village 'Kop' where he got a cottage constructed under a Bilva tree. There he performed

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

"Anushthan" for three months. Shri. Kumara Swamiji was very much pleased to see the holy spot where Shri Shivabssava Swamiji had performed penance. It was then decided to establish a branch of Shivayogamandir there. The foundation stone of the Mandir was laid on the auspicious day of Basava jayanti in 1914. On the same day the opening ceremony of Shri. Panchakshar Gavai's School of Music was performed

After a few months one more branch of Shivayogamandir was started at Ramagaddi in Raichur district. In the beginning there were five "Sadhakas" and fifteen pupils studying Sanskrit in this Mandir. Shri. Siddhalinga Swamiji of Neeradagumbhamath was made the Head of this branch.

The Swamiji of Guttal and the Pattadhyaksha of Keladi requested Kumar Swamlji to start a branch of Shivayogamandir at Kapanalli in Shikaripura Taluka of Shimoga District. Accordingly Shakha-Mandir was started at Kapanalli on 10th Marce 1919. Kumar Swamiji started another branch of Shivayogamandir at Hirehal in Ron Taluka according to the request of the devotees.

One more branch of Shivayogamandir was started at Badami in 1926 according to the request of Shri. Revanasiddayya Kittur (Retired D. D. C.). Here lodging and boarding facilities could be provided to the visitors to Shivayogamandir.

The service rendered by Shivayogamandir was very much appreciated by the public. That is why the need for establishing branches of the Mandir was felt. Kumar Swamiji rendered manifold services to society through Shivayoga mandir. In fact the Mission of his life was fulfilled by the establishment and development of the Mandir. The Swamiji was more attached to Shivayogamandir than to

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Hanagal Math. His Holiness expressed his desire that his "Samadhi" should be at 'Shivayogamandir' only. When the Mahaswamiji was on death-bed, his body was brought from Haveri to Shivayogamandir where he breathed his last. The great Shivayogi is having his eternal "Samadhi" there.



CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Chapter VII

A RARE PERSONALITY

Rare indeed was the personality of Shri Kumar Shivayogi. The great Swamiji had a keen desire to practice "Shivayoga" but he had a keener desire to serve society. He did not care much even for Moksha. Like Swami Vivekananda he was prepared to be born again and again to serve his fellow-men. The great Swamiji was an ideal teacher. He began his career as a primary school teacher. Later, he became the teacher of 'Vatoos' and 'Sadhakas'. He ended his life as a spiritual teacher

Kumar Swamiji was not a great scholar He had no opportunity to attend a Sanskrit Pathashala. So he could not think of going to Kashi for advanced studies. But he encouraged and helped scholars, some of whom later became Jagadgurus and learned Sanskrit Pandits. He collected rare manuscripts in Kannada and sanskrit in the course of his tours. He had deep knowledge of Ayurvedic medicines and cured diseases which were supposed to be incurable. The Mahaswamiji was not well-versed in music but he generously patronised music It was Shri. Kumar Shivayogi who turned the blind boy Gadigeyya of Kadashettihalli into the famous Panchaxar Gavai Mahaswamiji did not hesitate to spend about Rs. 14000/- over the training in music given to the great musician The Swamiji inspired Puttaraj Gavai not only to study music but also to write books in Kannada, Hindi and Sanskrit. It is because of the blessings of the great Swamiji that Puttaraj Gavai the blind disciple of

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Panchaxar Gavai is not only a great musician but also an eminent writer.

It may be remembered here that the Mahaswamiji was a poet. He has written a few lyrics. Some of them are ardent prayers to God and some are in praise of saints. The Swamiji had no time to write books. Shivayogamandir itself was the greatest creative work of his. His power of imagination and his creative ability were utilised to the utmost in starting and developing the Mandir.

Kumar Swamiji loved the young 'Vatoos' very much. He loved them more than the grown up "Sadhakas". He used to give them sweets very often. Once a gentleman said to the Swamiji. "O! Swamiji why do you give these Vatoos so many sweets so often? They will be swamijis later. Is it not good that they should learn to abstain from sweets now only? "To him Kumar Swamiji said," Don't you know that these young Vatoos are separated from their loving mothers. By giving them Sweets we may help to forget their homes and their mothers. If I do not give these young ones sweets, who will give them?" So the Swamiji was both father and mother to the young "Vatoos".

Once the Swamiji had fallen ill. Hearing about the illness of His Holiness, a devotee of his brought two baskets of fruits. Offering the fruits to the Swamiji, the devotee said, "O! Swamiji these are very good fruits They are spcially brought for you. Kindly take the fruits today." The next day morning, the devotee had a look at the baskets. He found that they were not opened at all. Then the devotee asked the Swamiji as to why the fruits were not taken. Then the Swamiji said, "O! you said that you brought the fruits specially for me. How can I take them when the little Vatoos are eating tasteless simple food?". Then the devotee gave the fruits to the 'Vatoos' leaving

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

only a few good ones for the Swamiji. The next day Kumar Swamiji said to the devotee "O! the fruits you had brought were so good." This shows the great Swamiji's abundant love towards the "Votoos."

On one occasion Kumar Swamiji heard the piteous cries of a Vatoo. The motherly heart of the great Swami was moved. The Swamiji went to the spot and found that a teacher had given a slap on the check of a 'Vatoo'. The 'Vatoo' was crying loudly. The Swamiji felt much pained He warned the teacher quietly but firmly that the young ones should not be beaten. They may be advised, warned and even threatened if need be, but not beaten. The 'Vatoos' were called as "Devaru" which means God. They were gods in the eyes of the great Swamiji.

Kumar Swamiji was very simple in his food and dress. His personal needs were very few. He loved plain living and high thinking. He was always wearing Khaddar cloth. When the Swamiji was on tour, once a disciple of his purchased fine silk cloth for the Swamiji. Seeing this, the Swamiji put the question, "For whom is the silk cloth purchased?" "For yourself, Swamiji", was the quite answer. The Swamiji said, "Don't you know that I wear only Khaddar? People's money should not be wasted for my dress." Kumar Swamiji was like Mahatma Gandhiji in simplicity of dress and food.

Although Kumar Swamiji was leading the austere life of a staunch Veerashaiva, he had respect for other religions. Once an eminent person belonging to the Shaiva Brahmin community visited Shivayagamandir. Kumar Swamiji called a meeting of the "Vatoos" and "Sadhakas". Some of the "Sadhakas" were asked to make speeches in the presence of the distinguished guest Shri Basavaling Maha-swamiji of Navalgund (Who was one of the Seven

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

"Sadhakas" of Shivayogamandir when it was started) was required to make a speech on the occasion. When his turn came, Basavaling "Desika" spoke about the greatness of Veerashaiva religion and said that it is the greatest of all religions in the world. The function was over and the eminent guest went away, Kumar Swamiji sent for Basavaling Desika who thought that it might be just to congratulate him on the excellent speech he made. The Swamiji in a stern manner asked, "How many religious have you studied?"

"No other religion Swamiji except Veerashaivism." replied Basavaling "Desika". The Mahaswamiji questioned, "How could you make the statement that Veerashaivism is the best of all religions without studying other religions? That too you said so before an eminent person belonging to a Brahmin community. His feelings might have been hurt." Hearing these words Basavaling Desika felt very sorry. Then Kumar Swamiji in a milder tone, advised Basavaling Desika to make a comparative study of all rcligions of the world. These words of the Mahaswamiji had a deep effect on the mind of Basavaling Desika who became Mahaswamiji of Navalgund Gavimath. The Mahaswamiji of Navalgund started holding "Sarvadharma Parishattu" "Conference of all religions of the world." Twenty five such conferences have been held by the Swamiji so far. Its silver Jubilee was celebrated last year.

Thus we see that Shri. Kumar Swamiji was not a narrow-minded fanatic. He was so tolerant and broad-minded that he encouraged the comparative study of all religions by the "Sadhakas" of Shivayogamandir.

Kumar Swamiji practiced and preached self help. He used to say that a Swamiji should not depend on servants for any thing. He should wash his clothes, he should

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

collect Bilva Leaves and flowers required for worshipping God. He should be able even to cook the food he requires. Kumar Swamiji himself was a good cook. "Sadhakas" in Shivayogamandir were made to work in the garden and they were taught the dignity of labour in this way.

One dominant trait in the character of Kumar Swamiji was his humility. He was never after fame; but fame followed him. He never liked to be taken in a procession. He disliked to be borne in a palanquin. Kumar Swamiji was once required to attend a function at Sholapur. The Swamiji saw only one seat kept on the dais. That seat was obviously meant for Kumar Swamiji. But the Swamiji instead of occupying the seat forced Shivabasava Swamiji of Haveri to sit there and he immediately sat on the ground spreading his towel. People felt so sorry to see the great Swamiji sitting on the ground. One more seat was brought at once and the Swamiji had to occupy it. This shows the humility of Kumar Swamiji.

It is difficult to reveal all the aspects of this great personality. Only the salient features have been mentioned.

Kumar Swamiji lead a simple and selfless life—a life dedicated to the service of the people. The desire to serve people was deep rooted in him from his early life. This is the main feature of the personality of the great Swamiji. When he saw people suffering, his heart was moved to pity spontaneously. Without simply uttering words of pity he used to do something immediately to amolierate the sufferings of the people. There was a famine once; Kumar Swamiji distributed two hundred bags of jowar among the poor people. When Puttaraj Gavai was admitted to the School of Music at Shivayogamandir, he was suffeering from eczema. When Kumar Swamiji saw the blind boy crying for pain, he felt pity. Being an expert in Ayurvedic

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

medicines the Swamiji immediately prepared an ointment and besmeared it himself on the bleeding feet of the boy. Puttaraj was cured of the skin-disease.

Shri. Basaveshwar said that compassion is the highest virtue. "Of what use is that religion where there is no compassion ?" Shri. Kumar Swamiji had this compassion in abundance. We have also noted that the Swamiji had the humility of Basava who said, "There is none lower than myself and none greater than a devotee of Shiva." Kumar Swamiji had the highest regard for Basaveshwar; so the two cardinal principles of the great saint were put into practice by the Swamiji.

Thus the predominent trait in the personality of the great Swamiji was his ardent desire to serve society. Even at the last moment of his life the Swamiji was worried about the unsatisfactory condition of the society; he did not think of Moksh or the salvation of his soul. Like Swami Vivekananda he was prepared to be born again and again to serve his fellow beings.



CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Chapter VIII

THE LAST DAYS OF THE SHIVAYOGI

We may say that Shri Kumar Swamiji's mission in life was fulfilled when Shivayogamandir was established in 1909. The Swamiji worked very hard to develop this institution for more than two decades. He was very enthusiastic about holding Veerashaiva Mahasabhas in the beginning. He thought that there would be great awakening in the Veerashaiva community as a result of these Mahasabhas. But after the establishment of Shivayogamandir (as a result of the resolution passed in the fourth Mahasabha at Bagalkot) the Swamiji's interest in these conferences dwindled. He devoted his life to the development of the Mandir.

Kumarswamiji was required to tour much part of the year for collecting funds required to run Shivayogamandir. He was interested not merely in collecting money but in preaching to the people, in doing good to them in many ways. He encouraged them to start primary schools and Sanskrit Pathashalas. He settled the differences among leaders in villages and towns. He advised them to live in harmony.

It was a great achievement of the Mahaswamiji that he not only successfully ran Shivayogamandir, but also made good deal of property for the Mandir which ensured the smooth running of the institution in future. But the constant touring which was felt necessary by the Swamiji resulted in terrible strain on his body and mind.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Towards the end of his life Kumar Swamiji felt satisfied

to see the progress of Shivayogamandir, but he was very unhappy about the disputes between Gurus and Viraktas. In the eyes of the Swamiji they were equal: but they were fighting for superiority. Vatoos from both Guru-mathas and Virakta-mathas were admitted to Shivayogamandir and they were brought up by Kumar Swamiji with the same love and care. The Swamiji hoped that this would remove the differences and put an end to the quarrel. But unfortunately the quarrel continued. Kumar Swamiji felt much pained to hear indecent language used with regard to the great saints like Basava and his contemporaries.

In the year 1930 Shri Kumar Swamiji had to go to Mudenur a village in Haveri Taluk of Dharwar district. It was at the time of the fair of Shri Sangameswar there. As a result of the great pressure of work and the sleepless nights spent there, the Swamiji fell ill. He had very high temperature. Inspite of the Ayurvedic medicines given, the fever did not subside. The Swamiji was brought to Haveri thinking that better medical facilities could be provided there. But he was not prepared to take allopathic drugs and injections.

Hearing the news of Shri Kumar Swamiji's illness, Shri Jagadguru Jayadeva Muragharajendra Mahaswamiji of Chitradurga hurried to Haveri. Holding the hand of the Swamiji who had become very weak, the Jagadguruji said, "How is your health now Swamiji?" The Swamiji's reply was, "O! Jagadguruji why do you worry about my health? What is the condition of our society—the Veerashaiva community? Kindly promise me that you would serve our people and I shall die a peaceful death." The Jagadguruji promised to do his best to serve society. Hearing his words the Swamiji smiled; his face was brightened.

The illness of Shri Kumar Swamiji aggravated. It was

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

thought that the Swamiji would not survive. People were discussing as to where, they should have the 'Samadhi' of the Swamiji. Some said that it should be at Hanagal; some wanted it to be at Haveri; some proposed that it should be at Shivayogamandir. They could not come to any agreement. Kumar Swamiji had to be consulted on this point. The Swamiji suggested that he should be taken to Shivayogamandir and they should have his "Samadhi" there only. Accordingly. he was removed to Shivayogamandir immediately.

The strong will power of Shri Kumar Swamiji enabled him to hold life till he reached Shivayogamandir. The swamiji felt greatly relieved and supremely happy on seeing the Mandir-his own beautiful creation. There the Swamiji was given bath; then he received "Padodak" and "Prasad." Then the soul of the great Swamiji became one with the Infinite.

The news of Shri Kumar Swamiji's illness had spread far and wide. People from all parts of Karnatak had gathered at Shivayogamandir. According to sacred rites the body of the great Shivayogi was laid to rest. The stillness of Shivayogamandir was broken by cries and sobblings by Shiva-bhajanas and Shivakirtanas. Again and again people used to shout "Kumar Swamiji ki-Jai", "Kumar Swamiji-Jai".

The soul of Shivayogamandir departed. "Vatoos" and "Sadhakas" became orphans. Their sorrow knew no bounds. Veerashaiva community lost its spiritual guide and social reformer. Karnatak lost a great saint and a patron of learning and music. Irreparable indeed was the loss!

The Life of Shri Kumar Swamiji came to an end at the age of sixtythree. The constant tours involving terrible strain-physical and mental-shortened the life of the Swamiji.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

If he were to work less hard if he were to take more care of his health, he would have lived for twenty years more. This may seem to some a foolish thought; but we cannot help having such a thought.

We need not feel sorry to think that Kumar Swamiji did not live longer. He successfully fulfilled the mission of his life. What he achieved during his life time is much more than what ten Swamijis could have achieved together. That is why the people of Karnatak remember Kumar Swamiji with great reverence. No other Veerashaiva Swamiji has left such deep impression on the minds of the people as Kumar Swamiji did This was seen when the birth centenary of the great Swamiji was celebrated in 1967.

As a part of centenary celebration, Kumar Jyoti-a Light symbolising the life of the Swamiji was brought from Joisara Haralalli-the birth place of the Shivayogi to Shivayogamandir-the place of his holy "Samadhi". People of villages and towns whole-heartedly welcomed Kumar Jyoti offering garlands and offerred presents in theform of cash and kind Grand receptions were held; Lectures of the learned were arranged. Glowing tributes were paid to the great Swamiji who dedicated his life to the service of the people.

The perishable body of Kumar Swamiji is no more with us. But the soul of the great Swamiji embodied in Shivayogamandir will remain forever.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Chapter IX

THE GREAT DISCIPLES

Shri Kumar Swamiji derived inspiration from the great souls of the age as it has been earlier stated. The great Swamiji in his turn inspired a host of his disciples and shaped their lives. True indeed are the words of the English poet – " Lives of greatmen all remind us. We can make our lives sublime ".

Shivayogamandir has produced hundreds of Swamijis since its beginning in 1909. Many of them inspired by Shri Kumar Swamiji have rendered very valuable service to the Society. The names of only a few of them will be given here with a brief account of their achievements.

Shivayogamandir was started with seven "Sadhakas" of whom four deserve mention here. They are (1) Shri Appayya (Shivaling) Swami of Kalmath, Saundatti. (2) Shri Prabhukumar Swamiji of Kunchukal, Bidare. (3) Shri Siddhalinga Swamiji of Vyakarnal. (4) Shri Basavalinga Swamiji of Gavimath, Navalgund.

SHRI APPAYYA (SHIVALINGA) SWAMI OF SAUNDATTI

His name as a 'Vatoo' was "Mahalingayya". Shri Kumar Swamiji of Bidari who loved the 'Vatoo' very much used to call him as "Appayya". Later when he was made the Swamiji of Saundatti Kalmath he was named "Shivalinga Shivayogi".

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Shri Appayya Swami studied Sanskrit in the Pathashala of Hukkerimath at Haveri. He entered Shivayogamandir as a "Sadhaka" in 1909. The Swamiji was very much interested in the practice of Shivayoga. When he was made Swamiji of Saundatti Kalmath he performed "Anusthana" at "Navilu Teertha"—the holy place where his master (Kumarswamiji of Bidari) had performed penance. His attainments in the field of 'Shivayoga' were highly appreciated by Kumara Swamiji of Hanagal and Shivabasava Swamiji of Haveri. Unfortunately Appayya Swami died prematurely in 1924 at the age of thirty only.

SHRI PRABHUKUMAR SWAMIJI OF KANCHUKAL–BIDARE

Prabhukumar Pattadhyaksha was the head of Doddamath, a Guru Peetha at Kanchukal–Bidare in Chikmagalur District. The Swamiji was well-known for his attainments in the field of yoga In the Kumbha Mela held at Nasik in 1921, Yogis from all parts of India had assembled. Kumar Swamiji attended this function with Prabhukumar Swamiji. Yogis from Northern India were greatly surprised to see the Yogic practices of Prabhukumar Swamiji. He was given the title "Yogiraj" there. This "Yogiraj" taught Yoga in Shivayogamandir throughout his life. The Swamiji devoted his life to the service of Shivayogamandir. He died at Giriyapur in Chikmagalur district on 27th June, 1931.

SHRI SIDDHALINGA SWAMIJI OF VYAKARNAL

Vyakarnal is a village in Kustagi Taluka of Raichur district. Shri Siddhaling Swamiji was the Pattadhyaksha of Vyakarnal Hiremath.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

The Swamiji made advanced study of Sanskrit at Shivayogamandir and there he served as a Sanskrit teacher too. He composed a good many verses in Sanskrit. He was well-versed in delivering lectures and reciting Puranas.

Whenever Kumar Swamiji was on tour, the management of Shivayogamandir used to be entrusted to Shri Siddhalingaswamiji of Vyakarnal. He rendered very devoted service to the Mandir. He died of influenza at Shivayogamandir only in 1919. His 'Samadhi' is at the Mandir.

SHRI BASAVALINGA SWAMIJI OF NAVALGUND

Shri Basavalinga Swamiji was born at Tirlapur, a village in Navalgund taluka of Dharwar district.

Basavalinga Swamiji was one of the seven "Sadhakas" admitted to Shivayogamandir when it was started in 1909. The Swamiji received education at the Mandir for about twelve years. He became Swamiji of Navalgund Gavimath in 1921. Basavalinga Swamiji rendered very valuable service to Shivayogamandir as the Vice-President of the Trust. He held this position for more than two decades. He collected funds for Shivayogamandir.

The Mahaswamiji is closely associated with many institutions in Karnatak. He is the President of Basaveshvar Vidyawardhak Sangha, Bagalkot for the last three decades or so. He took a leading part in establishing Basaveshvar College at Bagalkot in 1944. The Swamiji is holding "Sarvadharma Sammelana" every year at Navalgund. Twenty five such conferences have been held so far and its Silver Jubilee was celebrated last year. The Mahaswamiji is closely associated with "Kannada Sahitya Parishattu" and "Karnatak Vidyawardhaka Sangha". He has written a number of books in Kannada.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

SHRI ANNADANA SWAMIJI OF
HALAKERE

Annadana Mahaswamiji was born at Itagi in Ron Taluka of Dharwar district. Although the Swamiji did not receive formal education at Shivayogamandir, he came into very close contact with Shri Kumar Swamiji who taught him Yogic practices.

The Swamiji started many educational institutions with free-boarding houses attached to them. A Sanskrit Pathashala was started at Halkere, and a High School at Naregal which developed into a Higher Secondary School. The Swamiji later started an Arts and Science College at Naregal. The Swamiji collected funds for Shivayogamandir and had a spacious Math built there. It is known as " Halkere Math ".

Annadanaswamiji is the foremost among the Swamiji who put into practice, Shri Kumara Swamiji's ideal of social service. His devoted service to Shivayogamandir at a critical time can never be forgotten.

SHRI CHANNABASAVA SWAMIJI OF
BHALKI

The Swamiji was born at Kamalnagar in Bidar district. After studying a bit of Sanskrit in the Pathashala at Avaradi (in Bidar districh), the Swamiji got himself admitted to Shivayogamandir in 1920. He came into very close contact with Kumar Swamiji as he had the previlege of serving the Swamiji. He became the Pattadhyaksha of Bhalki Hiremath in 1924. The Swamiji established " Shanti Vardhaka " Education Socicty. Many have been the activities of this Society. Primary Schools, High Schools and Free Boarding Houses have been started in different places. The Society

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

has started a college too at Bhalki. It is named after the Swamiji as "Shri Channabasaveshvar Arts and Science College".

Shri Channabasava Swami has the credit of having spread education in the backward area of Hyderabad Karnatak. The Swamiji has also the honour of having preserved Kannada in the border land.

SHRI JAGADGURU GURUSIDDHARAJYOGINDRA MAHASWAMIJI OF MOORUSAVIRMATH, HUBLI

The Mahaswamiji was born at Konnur a village in Gokak Taluka of Belgaum district. He was admitted to Shivayogamandir from Kempayya Swamimath of Konnur. The Swamiji studied Sanskrit and practised Yoga at Shivayogamandir. After completing his education he became the Swamiji of Kempayya Swamimath at Konnur. He started a Sanskrit Pathashala and a High School there. He ran a Free-Boarding House for hundred boys. Considering the managing capacity of the Mahaswamiji, he was invited to be the Jagadguru of Moorusavirmath, Hubli. He agreed to accept this position. He started a Sanskrit College at Moorusavirmath, Gangadhar High School and Gurusiddeshvar Training College were run by his Holiness. Shri Jagadguruji donated generously to K. L. E. Society to start Jagadguru Gangadhar Commerce College in 1947 and Kadasiddheshvar Arts College in 1952. For the Arts College only a donation of Rupees 80,000/- was given. Thus the Jagadguruji was mainly responsible for turning Hubli into an educational Centre-"Vidyanagar". The Jagadguruji donated Rs. 60,000/- for the construction of a Free-Boarding House at Belgaum. Jagadguruji was mainly responsible for starting a Co-operative Hospital at Ghataprabha by

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

donating Rs. two lakhs for constructing buildings and for equipping the Hospital. The Jagadguruji helped many deserving students to go abroad for receiving higher education.

Shri Jagadguruji was made the Presidnt of Shivayogamandir. During his regime as the President, the financial position of the Mandir considerably improved.

The Jagadguruji published many rare books in Kannada and Sanskrit. An amount of Rs. 1 lakh ten thousand was set apart for this purpose.

SHRI SADASHIVA SWAMIJI OF HANAGAL

The Swamiji was born at Arlikatti—a village near Hubli. His first name was Chandrashekharayya. The people of Arlikatti intended to make him the Swamiji of the Hiremath there. He was admitted to Shivayogamandir in 1915. There he was named as Renukarya. He studied Sanskrit and took considerable interest in the practice of Yoga. He was made the Swamiji of Hanagalmath in 1936. Then he was named as Sadashiv Swamiji.

The Mahaswamiji is one of the Trustees of Shivayogamandir. He resides mostly at Shivayogamandir. The management of the Mandir is solely entrusted to Shri Sadashiva Swamiji of Hanagal. He only occasionally visits Hanagal. This shows that the Mahaswamiji is taking more interest in Shivayogamandir than in Hanagalmath just as Kumarswamiji did.

SHRI SHIVABASAVASWAMIJI OF NAGNUR

Shri Shivabasava Swamiji was born at Nagnur in Bailhongal Taluka (District Belgaum). At the age of twelve he was admitted to Shivayogamandir. There he studied

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Sanskrit and practised Yoga. He had the good fortune to come into close contact with Kumar Swamiji as he had the opportunity to serve the Swamiji. After receiving education for nine years at Shivayogamandir, he became Swamiji of Nagnur Viraktamath in 1924.

Shri Shivabasava Swamiji started a Free-boarding House at Belgaum in 1932 for twenty-five students; now more than three hundred students are fed there. A magnificent building is constructed recently for the Free-boarding House and the Hostel.

Shri Shivabasava Swamiji is now the President of Shivayogamandir Trust. He is taking very keen interest in the administration of the Mandir

SHRI JAGADGURU CHANNABASAVARAJA DESIKENDRA SHIVACHARYA, NIDUMAMIDI

Shri Jagadguruji was born at Ambargatti, a village in Bail-hongal Taluka of Belgaum District. He entered Shivayogamandir in 1924 at the age of twelve years. He took very keen interest in the study of Sanskrit literature, Grammar and Vedant. He is a born poet and a great prose-writer too. He has so for published one hundred and eleven works. His books on veerashaiva philosophy have been highly praised. They are very valuable contributions to Kannada literature. He has written the biographies of Shri Basaveshvar, Akka Mahadevi, Shri Kumar Shivayogi of Hanagal and a host of other saints. They are highly poetic and very interesting.

In this great Jagadguruji we find a rare combination of "Shivayoga" and "Sahitya". Perhaps he finds his "Shivayoga" (one-ness with Shiva) in writing books on religion and philosophy, books on the lives of saints,

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

SHRI JAGADGURU RAJAYOGINDRA MAHASWAMIJI
MOORUSAVIRMATH, HUBLI

Shri Jagadguruji was born at Sasival, a village in Hassan District. Kumar Swamiji of Hanagal visited the village once and blessed the mother of the Jagadguruji. As a result of the blessing, the Jagadguruji was born. It may be remembered that Shri Vijayamahant Swamiji of Ilkal was also born in the same village and in the same family.

The Jagadguruji was admitted to Shivayogamandir when he was very young. There he was known as Mahantadevaru of Ilkal. Because it was decided that he should become the Swamiji of Ilkal. Mahantadevaru was very much interested in the study of Sanskrit and in writing verses both in Sanskrit and Kannada. He was regularly contributing to "Sukumar" a magazine published at Shivayogamandir.

Having a very keen desire to continue his studies, Mahantadevaru proceeded to Kashi and he passed many examinations such as "Kavya Teerth", "Sahitya Ratna", "Vedantacharya" and so on. He studied English too. He wrote many booklets when he was a student. "The Yogiraj of Karnatak" is one of such booklets. It is the biography of Shri Kumar Shivayogi of Hanagal written in English.

Mahantadevaru of Ilkal became the Jagadguruji of Moorusavirmath in 1958. The educational activities of the late Jagadguru Gurusiddha Raja Yogindra Mahaswamiji are continued. The old building of the math is renovated and many magnificent buildings are newly built. Women's College is established.

The Jagadguruji has the highest regard for Kumar Swamiji of Hanagal and a very keen desire to serve Shivayogamandir. "Shri. Kumar Shivayogi Sangha" is established in Moorusavirmath; many "Sadhakas" are

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

admitted and educated. Shri Jagadguruji was the President of Shivayogamandir Trust for some years.

So far the names of some of the great Swamijis who were inspired by Kumar Swamiji to render service to Society have been given. Besides these Swamiji there were other greatmen–versatile musicians and learned "Shastris"; Keertanakaras and Puraniks who were patronised by the great Swamiji. The names and achievements of only a few of them will be given here.

"GANAYOGI" PANCHAXARI GAWAI

When Kumar Swamiji was touriug the villages of Hanagal Taluka, two blind boys were presented to the Swamiji at Kadashettihalli. The blind boys were brothers. Their names were Gurubasavayya and Gadigeyya. They were a burden to their parents. So they appealed to the Swamiji to take them away. The Swamiji made them sing. It is really wounderful that the potentialities of blind boys could be grasped by the Swamiji although he was not a musician. The Swamiji took the two boys to Hangal. They were given training in music. After some time Gurubasavayya died. Gadigeyya was sent to Mysore to study Karnatak music; then he was sent to Miraj to study Hindustani music. The Mahaswamiji had to spend Rs. 14,000/– for the training in music, Gadigeyya received.

Shri Gadigeyya gave his music programme at the time of the Veerashaiva Mahasabha at Bagalkot in 1908. Those who heard his music were highly pleased. He was then called "Panchaxari Gavai". He is known by that name only. His School of Music was started in 1914 at Nidagundi–kop where a branch of Shivayogamandir was established. Then the school was shifted to Shivayogamadir. Shri Panchaxara-

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

gavai had to conduct a touring school of music for some years. Shri Veerappa Basarigidad the famous donor of Gadag helped the great musician generously. With his help Shri Panchaxar Gavai established his Veereshashram at Gadag and settled there. The great ' Gavai ' (Musician) died in June 1944 when he was worshipping Shiva. This shows that he was really a " Ganayogi " (as he attained one-ness with God by means of music).

LIBRARY

PUTTARAJ GAVAI

Puttaraj was born at Devagiri a village in Haveri Taluka (District Dharwar). Puttaraj entered Shivayayogamandir at the age of ten. He studied music and Sanskrit. He was the pet pupil of Panchaxar Gavi. Pandit Revenasiddhashastri taught him Sanskrit. It is really a great wonder as to how this blind boy could learn three languages— Kannada, Sanskrit and Hindi— so well as to write books in them. He has written more than a dozen plays in Kannada; plays that have been very successful on the stage. Puttaraj Gavai has started a dramatic company named after Shri Kumar Swamiji of Hanagal. He was written the " Purana " of Akka Mahadevi in Kannada, Basava Purana in Hindi and " Kumara-geeta " in Sanskrit. His Basavapurana was highly appreciated by Dr. Rajendra Prasad— Ex-president of India, Shri Puttaraj Gavai visits Shivayogamandir every year with his party at the time of annual fair and gives his performance of music and Keertana.

Shri Puttaraj is conducting his School of Music at Gadad, teaching hundreds of pupils—mostly blind boys making no distinction of caste and creed. No fees are charged. Free-boarding and lodging facilities are provided to all students. They are taught music—vocal and instru-

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

mental. All kinds of musical instruments are handled by the pupils there.

BASAVARAJ RAJAGURU

Basavaraj Rajaguru is one of the famous musicians of India. He was a favourite pupil of Panchaxari Gavai. Basavaraj was born at Yeliwal a village in Dharwar district. He was admitted to Shivayogamandir when he was very young. He studied music for twelve years at the Mandir. Shri Basavaraj is noted for his melodious voice. He is given many titles such as "Sangeeta Ratna" "Sangeeta Sundhakara", "Gana-Kokila" and so on. He shows great originality in singing "Vachanas" and Kannada lyrics. His records are very popular in Karnatak.

Shri Rajaguru visits Shivayogamindir every year at the time of the annual fair and gives his musical performance.

Most of the musicians in Karnatak are the disciples of Panchaxari Gavai or of Puttaraj Gavai. Some of the disciples are residing in other states of our country spreading the fame of their Gurus wherever they are. We have to remember with gratitude Kumar Swamiji of Hanagal for having produced the two great musicians, Panchaxari Gavai and Puttaraj Gavai whose innumerable disciples have spread all over the country.

It is not possible to mention the names of all the disciples of the two great musicians. However, the names of only a few of them are given below:

Shri Gadigeppa Gavai of Kamatgi, Shri Shankarao Dixit of Bankapur, Shri Jayadeva Gani of Lakamapur, Shri Sadashivacharya Gavai of Marol, Shri Mrityunjaya Puranikmath of Haveri, Shri Siddharama Jambaldinni, Shri Chandrashekharaswami Puranikmath, Shri Dodda-

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

basavarya Jalibenchi, Shri Hanumantacharya, Shri Siddharamaswami Korwar, Shri R. V. Sheshadri, Shri Yalappa Amargolkar, Shri Panchaxari Mattikatti, Shri Arjunsa Nakod, Shri Kariyappa Mallapur, Shri Rudramuni Salimath, Shri Basavaraj Talakeri and a host of others.

Shri Kumaraswamiji was a great patron of musicians and a source of inspiration to them. Some of the musicians turned out to be ' Keertanakaras " and " Puraniks " who rendered very valuable service to Society by providing both entertainment and religious instruction.

Shivayogamandir produced a good many ' Keertanakaras". Chief among them are:

Shri Basavaling Shastri of Dyavapur (near Bableshvar in Bijapur district).

He was known for his melodious voice and sense of humour. Shri Veerayya Shastri of Hirehal in Ron Taluka (District Dharwar): His keertanas on the lives of 'Sharanas were most appealing. He also had a fine sense of humour. G. Veerayya Shastri of Surkod (Taluka Navalgund, District Dharwar); Shri Guruling Shastri of Bilagi (Bijapur District). Shri Gangadhar Shastri of Chittargi (District Bijapur). Gangadhar Shastri is a versatile artist. He is an actor, a musician, an orator, a successful Keertankar. He is rendering valuable service to Kannada stage by his dramatic company known as " Shri Kumar Vijaya Natya Sangha." His brother Muppayyaswami is also a reputed actor and a good musician. He is given the title " Abhinava Gandharva ".

Kumara Swamiji patronised many " Puraniks " of whom we mention two.

Shri Channakavi of Dyampur and Shri Sadashiva Shastri of Hukkeri.

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Shri Channakavi was born at Dyampur, a village in

Koppal Taluka of Raichur district. The poet began his career as a primary school teacher. Then he became a merchant-starting a clothshop. He had heavy losses in this business. Just then Shri Kumar Swamiji visited Dyampur The Swamiji said to the poet, "Channayya, business is not your field. You are a born poet. Sing the glories of Sharanas" Being blessed and thus encouraged by the Swamiji, Channayya turned into Channakavi. He composed a number of prayers and "Shatakas" (A poem of hundred verses). He has written a good many "Puranas" about Swamijis and saints like Shri Annadanaswamiji of Halkere, Shri Vijayamahant Swamiji of Ilkal, Shri Kumar Swamiji of Hanagal, Hemaraddi Mallamma, Shri Veeresh Sharana of Nalatwad, Shri Doddabasaveshvar of Kamblihal and so on.

The end of Shri. Channakavi's life was very dramatic and significant. At the time of the annual fair of Shivayogamandir in 1946 a function was held in front of the holy "Samadhi" of Shri Kumar Swamiji. Many had spoken about the glorious life and the manifold services of Shri Kumar Swamiji. Shri Channakavi also rose to speak. When he referred to a significant incident in the life of the great Swamiji, the poet was greatly moved. Looking at the portrait of the Swamiji, shedding tears profusely, Channakavi fell suddenly. He was uncouscious; he did not regain consciousness at all. The fruit had become ripe; it fell from the tree of life. God picked it up.

Shri Sadashivashastri of Hukkeri was a great Sanskrit Scholar and a Kannada Pandit. He also, like Channakavi has written many Puranas. Chief among them are–Athani Shivayogeeshvar Purana, Bidari Kumareshvar Purana, Garag Madiwaleshvar Purana, Puranas of Billur Gurubasava Mahaswami, Panchaxar Gavai, Khasgat Swamiji (of Talikot)

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

and so on. He has written some books in Sanskrit too. Shri Sadashiva Shasti was much encouraged by Kumar Swamiji to pursue his higher studies and to write books in Kannada and Sanskrit.

Kumar Swamiji patronised many learned Shastris whose services were requisitioned by Shivayogamandir. They were great scholars. Most of the Swamijis of today were pupils of one of these Shastries. The names of some of them may be mentioned here.

Pandit Shankar Shastri of Umachagi.
„ Somanath Shastri of Itagi.
„ Veerabhadrashastri of Kongawad.
„ Somashekhar Shastry of Benakal.
„ Revanasiddhashastry of Padeknur.
„ Basavarj Sastri of Pagadadinni.

Shri Umapatishastry of Gourapur served Shivayogamandir not only as Shastri or teacher but also as the editor of " Sukumar ". He also edited " Belagu " the commemoration volume of Shivayogamandir published at the time of the Golden Jubliee of the Mandir in 1960. He is now Head of the Department of Hindi in Basaveshvar Arts College, Bagalkot.

Prof. A. L. Hiremath who was once a 'Vatoo' in Shivayogamandir under the loving care of Shri Kumar Swamiji is now the Head of the Department of Sanskrit in Kadasiddheshvar Arts College, Hubli.

Thus the disciples of Shri Kumar Swamiji were innumerable. Some of them are no more; but many are living today remembering with gratitude the Mahaswamiji of Hangal, the founder of Shivayogamandir. No Swamiji perhaps had such a number of disciples following such a variety of professons as the Kumar Swamtji had. They

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

were Swamijis and Jagadgurus; great musiciasn and learned Shastries; Professors, pleaders and doctors, Land-lords, Desais and Sardesais like Lingaraj Desai of Shirasangi, Raja Lakhamagouda of Vantamuri. It is said that timely advice of Shri Kumar Swamiji was responsible for the donation of the property of Shri Lingaraj Desai of Shirasangi to the Veerashaiva community. Among the disciples of the great Swamiji were big businessmen like Shri Mallappa Warad of Sholapur who published a number of Veerashiva Scriptures in Sanskrit. Keertanakaras, Puraniks and proprietors of theaterical companies were also his disciples It is only shows the great service of Mahaswami to the people— and also the keen interest. His Holiness took in encouranging his disciples in all walks of life, in all possible ways.

SRI JAGADGURU VISHWARADHYA
JNANA SIMHASAN JNANAMANDIR
LIBRARY,
Jangamwadi Math, VARANASI,
Acc· No. 2193

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

CC-0. Jangamwadi Math Collection. Digitized by eGangotri


CC-0. Jangamwadi Math Collection. Digitized by eGangotri